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THE

KOREA MISSION FIELD.

VOL. IV SEOUL, KOREA, 15TH SEPTEMBER, 1908.

No. 9.

FOREIGN MISSIONS.

WILLIAM JENNINGS BRYAN.

“In former letters I have mentioned the missionary work being done by Americans in the Orient; and I deem the subject important enough for an article, in view of the conflicting reports which have been brought back by tourists. We had an opportunity to investigate the work done by American missionaries in Hawaii, Japan, China, the Philippines, Singapore, India, Egypt, Palestine, and Turkey. We met representatives of nearly all the Churches in various departments of missionary work; and as a result of our observations, our interest in foreign missions has been quickened. If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land; and experience has shown that it is an ideal capable of being made universal, for it has commended itself to people of every clime and of every tongue. Making due allowance for the frailty of human nature and for the mistakes which all are liable to make, it may be said without fear of successful contradiction that the missionaries, physicians, and teachers who consecrate themselves to the advancement of Asia's millions along Christian lines are as high-minded, as self-sacrificing, and, considering the great destiny of the race, as useful as any equal number of men and women to be found in any other part of the world.”

WILLIAM H. TAFT.

“I have known a good many people that were opposed to foreign missions. I have known a good many regular attendants at church, consistent members, that religiously, if you choose to use that term, refused to contribute to foreign missions. Now, I confess that there was a time when I was enjoying a smug provincialism that I hope has left me now, when I rather sympathized with that view. Until I went to the Orient, until there were thrown on me the responsibilities with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of foreign missions. The truth is, we have got to wake up in this country. We are not all there is in the world. There are lots besides us, and there are lots of people besides us that are entitled to our effort and our money and our sacrifice to help them on in the world. Now, no man can study the movement of modern civilization from an utterly impartial standpoint and not realize that Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the law, which is, as I understand it, the most godlike manifestation that man has been able to make.

"KOREA'S CRISIS HOUR"

REV. H. G. UNDERWOOD, D. D.

"The lazy Korean," "a decadent people," "a nation of loafers," "a moribund nation," are some of the epithets applied to the people of the sometime "Hermit Nation." Yet the marvelous progress of missionary work in that land, the activity of the Christians, their zeal for the cause, their self-sacrificing energy in church work, have challenged the attention of the whole world, until the eyes of all Christendom are riveted on that little despised land of which John R. Mott, just after his return from visiting Korea, said, "It will be the first nation in modern times to be Christianized if the church will take advantage of her present opportunity."

For almost ten years the story of the work in that land has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. It is not yet a quarter of a century since the first Protestant missionaries were commissioned for Korea, with no little fear and trembling as to the reception that they would meet. It seemed apparent to everyone that work in this nation which had so successfully maintained its position in national hermitage, would of necessity be slow, and that there would obviously be many years of preparation before direct results could be expected.

MARVELOUS RESPONSE TO THE MISSIONARY MESSAGE.

Yet, as we look back now, we find that the Koreans seemed to have been prepared almost miraculously for the reception of the gospel. In a little over a year the first convert was baptized, and within two years and a half the first church was organized. When it is remembered that a new language had to be mastered, language helps prepared, a Christian literature developed, and that the missionary force at the start was but small, these results compared with early missionary experience in other lands were indeed marvelous, and promised great things for the church. Steadily and regularly from that start, but with an ever increasing momentum, the work has been growing greater and greater, exceeding the brightest visions of the most optimistic students of missionary work, until to-day it stands pre-eminent among the fields where foreign missionaries labour. Visitors to that land, both laymen and ministers, stand in awe as they see the work that is in progress there.

Says Dr. J. E. Kittredge, who has recently returned from the Far East: "No land interested me more than Korea. Korea was the goal of my desire. Seoul and Pyeng Yang held me almost spellbound. That Wednesday evening prayer meeting with its 1,100 attendants and more, I shall never forget. It was an uplift toward the uppermost heights. The character of the converts, the pressing into the kingdom, the immense harvests just crying out for gatherers, the economy of missions in that land, the thoroughness of the work, the splendid promise just ahead, and the imperative call of the present hour—Korea's crisis hour—tremendously impressed me. What magnificent returns would follow an investment in Korea just now! While on the field I learned the immense need of homes, of Christian schools and teachers, and of a large force of new missionaries to direct and to train the Korean converts."

Look at a few statistics of our own church's mission work. Entirely omitting to take into account the great numbers that have been turning to the church since the enforced abdication of the emperor, we find that in June, 1907, there were reported for the year preceding 3,421 additions on confession of faith, making a total of 15,079

communicants, besides 16,625 catechumens, which, with others who were calling themselves Christians, gave a grand total of 60,000 adherents, who were divided among 619 self-supporting churches. During the year these had built 161 new church buildings, an increase of seventy-two per cent. They were carrying on 344 schools, of which 334 were entirely self-supporting, and these schools had a total enrolment of 7,504 students. The evangelistic work throughout this country has been carried on almost entirely by the natives, the missionaries being forced to give almost their entire attention to supervision of the work and the training of native helpers. And besides eager personal service these native churches contributed during the year money as follows:

For church and congregational expenses.....	\$10,376.43
For buildings and repairs.....	15,421.60
For home and foreign missions.....	1,338.13
For education.....	13,458.71
	<hr/>
	\$40,594.87

When it is remembered that these contributions are from a people whose wage rate is from 15 to 25 cents a day, the real value of this contribution can easily be reckoned.

NATIVE CHURCHES OF ASTONISHING VITALITY.

During the last few years there have been four marks that seem to characterize the native church of this land.

1. The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year when the Bible Committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these large classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 192 of these smaller classes with enrolment that exceeded 10,000.

2. Not only are they zealous for the study of the Bible, but their very study of the same has led them to be a prayer-believing people, given to much prayer. You will find churches that have been holding daily prayer meetings for one or two years, and some that have been continuing these ever since their church organization—for ten or twelve years. It is no wonder that in such localities you find the whole neighborhood Christian, and that during the past year God visited little despised Korea with that wonderful revival which touched almost every part of the land with its purifying, uplifting influence.

3. The figures given above show most plainly that the people of Korea are a generous people. Almost from the very beginning of mission work in that land the effort has been to make it self-supporting, aiming to put the responsibility for all local work upon the local congregation, and nobly have the Korean Christians answered to this call. There has been no attempt to foist upon the people of that land a foreign style of architecture. We do not have massive brown stone and marble churches, but as in almost every village the church building, erected by the natives at their own expense, is the largest and best edifice in the neighborhood, we are satisfied.

4. In a peculiar sense, every member of the church in that land seems to strive to be a worker. It can readily be seen that our missionaries, of whom only 20 ordained men are available for church work, cannot attempt to care for the immense work going on in Korea in an adequate manner. It may indeed be said that the greater part of the work of the Korean church is carried on by the 492 native workers, laymen, most of whom are paid by the native church or support themselves, and they lead the church members—for nearly every member is a working member—in service. In fact, active work for Christ is almost universally watched for, as a necessary sign of a true evidence of Christ in the heart of the believer.

OBLIGATIONS TOO GREAT FOR PRESENT FORCE.

A glance at these statistics and facts shows convincingly that the work in Korea is far ahead of the missionary, and that it is impossible for him to cope with the same. Opportunities for new work that would reach whole villages and communities, as yet untouched, are numerous and pressing, but cannot be seized. The whole nation, from the emperor and his officials down to the lowest peasant and coolie in the land, seems to have confidence in the American missionaries; and when their political troubles began to increase, while they realized that the missionary was not there to render any political assistance, they did feel that he at least was their friend. And when, with Peter of old, he replied, "Silver and gold have I none, but such as I have I give unto you," they have seemed ready to receive that which the missionary offers. All over Korea they are asking for an education. In many places they are demanding a Christian education, and they are, in a peculiar way, asking for this at the hands of the American people. They are asking for books, and as Korea has no native literature worthy of the name, we have the privilege of giving her a literature in the native script which shall be thoroughly Christian. The Book of Books, too, must be given these people in their own tongue. And all this translation, literary and educational work must be done in addition to the vast church work which is ours.

It is because the doors are all wide open; the people longing for salvation; the multitudinous churches calling for leaders; the academies, college, and theological seminary needing professors; the nation needing a literature it is our privilege to make Christian; the Bible translation shamefully urgent;—it is because we are years behind in our work and that work keeps rushing on while we lag behind more and more; because God has led the way and we ought to be working beside Him, instead of following from afar; because a nation seems ready to be won for Christ if we seize the present opportunity; because if we do not accept the responsibility which is ours, none other will take our place; for these reasons, the Board of Foreign Missions, with careful thought and businesslike foresight, is calling for 20 men and their wives, and for 6 lady workers to go to Korea at once, and asks our church to contribute towards this privileged work a special sum sufficient for the same, reaching out with new faith and new purpose in this herculean task which God has laid on us. For never before has the Church of the living God needed to pray as now that the Lord of the harvest will thrust forth laborers into His harvest.

EXTRACTS FROM THE REPORT OF THE KOREA MISSION OF THE NORTHERN PRESBYTERIAN CHURCH.

Again the Korea Mission has completed a year's work and with supreme thankfulness to the Great Giver we present our report. It has been a year of great anxiety. The disturbances throughout the country have interfered to some extent with our work, though not as much as we feared that they would. The door of opportunity has been kept open for us and we have tried in some measure to go in, but we feel keenly that "there remaineth much land to be possessed." We have heard the good news of what our church at home is doing for us. We pray that their efforts may be crowned with success. One new station Chung Ju has been ordered fully set aside this year, another at Kang Kei in the far North is to be opened at once, and yet another is being planned for in Kang Won Province. More schools of every kind must be opened, and we must have more buildings, more teachers, and more equipment for the existing schools. We need to give more attention to training our students for the ministry. But over and above all the urgent, immediate needs for this people, they need literature. Hard as the work of translation has been pushed we have as yet but touched the border of the need. The people are awake and hungry for literature. When they cannot get it from us they will get it elsewhere and from sources not very select. We ought to be able at once to free a number of the older workers for solid work on translation. We cannot do it unless new men come to care for the churches. God has been good to Korea, and we are waiting in full expectation that He will manifest His glory yet more. It is His work, His people. May HE work His perfect will.

YUN MOT KOL CHURCH.—J. S. GALE, D. D., PASTOR.

Baptized total 365; Added during the year 72; Adherents total 1200; Catechumens 150; Added during the year 94; Offering U.S. Gold \$3,85 1.83.

During the year this people have built on a site provided by themselves a building 60 by 80 feet, seating 1200, and for it they have paid \$2,300 Gold, over $\frac{2}{3}$ of the total cost. The site cost \$400 additional. We would call especial attention to this item, as it is the greatest achievement in this line that has so far been made in Korea. Other quite costly churches have been built bit by bit, and the total cost has been large, but none in the end have cost so much; and this was built in one supreme effort. To make a comparison with things at home, using the price of unskilled labor in each place as a basis (20 cent here and $7\frac{1}{2}$ times as much at home—1.50) this equals over \$20,000.00 at home. Two branches of the church have flourished under a helper from the home church. Two helpers and five Bible women have been fully supported, and salary part of the year has been given to a third helper. Five school-teachers have been supported, making a total of $12\frac{1}{2}$ salaries paid by the church. Two boys schools and one girls school have been maintained, total pupils 140. The church suffered a terrible loss in the month of May in the death of their beloved Korean Pastor, Elder Ko Chan Ik, a man whom God had used wonderfully in winning the hearts of the people.

V.—EDUCATIONAL WORK, SEOUL.

J. D. Wells Training School for Christian Workers. Just at the beginning of the school year our hearts were made sad by the dissolving of the union in school work which had been brought about two years ago. The Southern Methodists wished to withdraw from educational work in Seoul and concentrate their strength in Songdo. The Northern Methodists wished to change the character of their school, using English hereafter as the

medium of teaching, instead of the vernacular, and so we were once more thrown on our own resources as to plans, teaching, etc. Mr. Severance came to our aid just as the financial problem was most pressing and through his generosity the school has had the best year in its history. The greater part of the teaching by foreigners has been done by Mr. Miller, Principal of the school. The needs of the school are more teachers, more money, and more buildings. The total enrolment has been 126 this year. Five were graduated. Much progress has been made towards self-support, every pupil paying a matriculation fee and a small tuition. It was not possible to conduct any self-help work department this year, but the attendance was not much affected thereby. The College Department was of necessity dropped this year for lack of teachers and money, but we hope that the coming year we shall be able to re-open it.

MEDICAL WORK, SEOUL.

The work of the year in and about the Severance Hospital has grown to such proportions that one can barely do more in a report of this size than enumerate the departments carried on. They are as follows:—

- | | |
|---|-------------------------|
| 1. Native Medical and Surgical Practice. | 8. Pasteur Institute. |
| 2. Native Dispensary Work. | 9. Contagious Diseases. |
| 3. Native Private Office Consultations. | 10. Optical Department. |
| 4. Native Home Visitation Work. | 11. Medical School. |
| 5. Foreign Medical and Surgical Practice. | 12. Nurses School. |
| 6. Foreign Office Consultations. | 13. Evangelistic Work. |
| 7. Foreign Home Visitations. | 14. Translation. |

The ward practice of the hospital this year has increased 43% over last year. Medical cases numbered 316, Surgical 332, and Obstetrical 7, a total of 655.

The Dispensary has been conducted in the basement as heretofore. The total number of treatments this year is slightly less than last year, but the number of new cases was much greater. There were 5,674 new cases, 3,638 return cases, and 1,241 minor operations performed in the Dispensary.

The Visiting of Korean patients in their homes has heretofore been discouraged, on account of the inability of the physicians to give the time to it. This year, with the graduating medical students to assist, much more has been done.

The Foreign practice of the Hospital is necessarily very large, totalling 657 Office Consultations and 605 outside visits; and besides this a number of patients have been received in the wards. The doctors feel their lack of equipment to care for this foreign ward practice, there being no arrangement for preparing foreign food or for isolating the patients from the Koreans, and they desire very much that the matter of Sanatorium be taken up in connection with the future work of the Hospital.

The Pasteur Department this year has treated 7 persons bitten by mad dogs.

In the School for Nurses Miss Shields has had 7 pupils. On June 12 Capping exercises were held for them and 5 received their caps. In March Miss Shields participated in the organizing of the Graduate Nurses Association of Korea, whose object is to "advance the profession, and to learn the best ways of doing effective work in Korea."

As to financial statistics the Hospital has had the greatest year in its history. Although no money was received from the Government, the total receipts were \$9,344.35 U.S. Gold, an increase of 50% over last year. No money was received from the Board except the salary of the Hospital Evangelist and of Dr. Hirst's language teacher.

EVANGELISTIC.

THE TAIKU CITY CHURCH.—The church has had good and steady growth both in spiritual life and in numbers during the year. It now has a total believing constituency of 859, of whom 247 are catechumens, and 100 are communicant members. During the eleven months covered by this report, but three communion seasons have been observed but at these times 25 were added to the communicant roll on confession, and 120 were admitted as catechumens. This church in connection with the neighbouring Satol church, support their own helper and one additional evangelist. They have entirely outgrown their church building, and after many successive enlargements of it, are now compelled to build a new one. This they have undertaken in the usual Korean way, more by faith than by sight. The building is at present in course of erection. The building they had wished to put up would have cost about \$2,250, and seated about 1,500 people. The building they are erecting will cost perhaps two thirds of that amount and seat the same proportion. It will be left however so that a future enlargement may be made. It is doubtful whether it will accommodate the audience when it is completed. When the offering for the new church building was received there were many affecting scenes of zeal and consecration. From the men came money, rings, and one or two watches,—much prized and recently acquired,—while the women gave their silver ornaments, their bridal hair pins, and one woman her hair! The present building has been so crowded that we have been compelled to divide the congregation and have separate meetings for the men and women.

TRAINING CLASSES TAIKU.

The Second Annual Church Officers and Normal Class was held in November and proved to be as important and profitable in solidifying and unifying the church as was that of last year. Church officers from nearly every group in the station territory were present, and the time was most profitably spent in Bible study, the discussion of questions of church principles and leadership, and questions relating to Christian citizenship, social and personal life, and spiritual growth. There were present about 150 leaders in Christian work throughout the province.

The Mid-Winter Bible Class for Men was held in February with an attendance, when the class was at its height, of 800; a gain of 300 over last year. The men came from all the churches as the class was open to all, and remained for instruction for a period of ten days. Dr. Moffett's assistance was much appreciated by all, and his messages and instruction are still quoted by the Koreans.

While there was no special manifestation of the presence of the Spirit, such as was granted in the awakening last year at this time, the period of study was most stimulating and profitable, and its after effects appeared in a series of small classes held by the Koreans themselves at various places throughout the Province, one or two group leaders in company with a helper, conducting studies for periods of two to four days. The yearly growth of this mid-winter class, the interest of the students, their zealous though laborious efforts at note taking attest the valuation the Koreans themselves set upon them.

THE TAIKU HOSPITAL.—The past year has been a good one for medical work in connection with Taiku Hospital. Many more patients have come and more operations have been done than before; and, better than either, more of the patients have become interested in the Gospel and decided to believe in Jesus. There have been on an average probably twenty surgical cases requiring dressing daily, many of them tubercular bone diseases, which, after operation, took from one to two months to recover completely.

Few men or women unless exceptionally hard-hearted or prejudiced can be politely and kindly treated, have their wounds carefully washed and dressed, and hear daily, doctrine preached and taught by those so caring for them, without being convinced that the doctrine and the treatment are one, and being profoundly impressed thereby. Mr. Su, the evangelistic helper, has done earnest preaching and personal work. This year three student assistants have been added to the two already employed.

Every morning all the surgical cases, and any other urgent ones, are dressed, and attended, and each afternoon after services and prayer, medical and new cases are seen; and several times when lifting the curtain that separates the consulting from the operating room, the doctor has found the waiting patient with the head bowed in prayer.

Mr. Su, the evangelist keeps a record book in which is noted the name and address of every patient who has become a Christian or expressed an interest in the Gospel, or who has even manifested a special friendliness. These names he gives to the missionary of the Station, in whose territory the patient lives, and when that missionary takes an itinerating trip to the country, if possible, he looks up the ex-patient, or directs one of his helpers to do so. Thus the evangelistic work of the hospital is followed up and conserved.

We are glad to announce that the in-patient department of the hospital will be opened before the Annual Meeting is held, and Miss Cameron, although having sent in her resignation, has most generously consented, if the Board so approve, to remain in Taiku until another trained nurse shall be appointed in her place.

The year has been a good though strenuous one, rich with reflex blessings for ourselves. It has been wholly impossible to handle the work as it should have been done. Our limited forces compel us to leave many things undone, and we cannot but feel that the rapidly widening scope of the work is a providential indication of the need of more workers. As it is, we scarcely feel that we are conserving the Master's interests as they should be, but doubtless He is leading the way, and if the workers are truly needed for His purposes, He will send them to us. We can only state what seems to be our imperative needs.

EVANGELISTIC WORK IN THE CITY OF PYENG YANG.

The evangelistic work of the churches in the city of Pyeng Yang shows a year of steady gain. There have been problems to solve and assaults of the devil to meet, but the Lord our God has been our Helper, and trusting in His grace the year's work has been done.

In the Central Church the congregation is so large that the men and women are compelled to have separate services. Altogether the congregation numbers about 2500. Three new elders were recently ordained. The principal event in the church was the installation of Pastor Kil, which took place last October. This was the first service of its kind in the Presbyterian Church in Korea and it marks an epoch in the growth of our work. Mr. Kil has discharged his duties faithfully and well, and has proved his capacity as an ordained minister of the Presbyterian Church.

The South Gate Church in charge of Mr. Swallen has held its own this year against the inroads of the Japanese. The congregation remains about the same, 500.

In the North Church Mr. Blair says that the past year has been one of testing due to a long standing quarrel between a deacon and a leader. The quarrel resulted in the withdrawal of one from the church, and the removal from office of the other. New men have come to the front, and the church to-day appears to be rapidly recovering.

The Fourth Church, Mr. Bernheisel, Pastor, is the youngest of the swarms sent off from the Central Church, and it has been a year of blessing and progress. The new church building, costing eleven hundred dollars, was first occupied Sept. 1st, and the congregation averages about 400. The church reports the ordination of two elders during the year.

Special mention should be made of the women in the city. For the Sabbath morning service the Central Church women are divided into three Sabbath Schools, which have been led by Miss Best, Mrs. Lee, Mrs. Baird, Mrs. McCune, and Mrs. Moffett. In each of the other churches the pastor's wife has had charge of the women's Sabbath School, and conducted week-day Bible classes.

A new feature of this year's work is the Korean Woman's Home Missionary Society, organized by the union session of the four city churches. Quarterly meetings are held to give the women an opportunity to hear reports of work accomplished. The Society has two women employed to work in heathen villages in Pyeng Yang territory, and these are assisted by others who go with them receiving only their expenses.

The work of the Library Association in the city has been largely under Korean control. A junior college student has acted as secretary, and has been successful in making the library very popular. There are now about 900 books which are in constant demand. The night school has been well attended and has graduated a class of four men in March.

EVANGELISTIC WORK IN THE COUNTRY.

The country work under direction of this station consists of seven circuits in charge of missionaries, including three Korean pastoral charges. There are 39 helpers supported by the church where they labor, and 196 unpaid leaders; who, in the absence of the helper, preach and look after the needs of the church generally.

The Christians throughout this field have continued to make good progress in numbers, in knowledge, and in spiritual life, as is manifested in the development of Christian character, activity in personal work, and earnestness in Bible study.

In one circuit when a special effort was made during the New Year season to reach the heathen in an unevangelized territory, 45 men voluntarily gave themselves up to prayer and direct personal preaching for ten days at their own expense. This resulted in many being lead to Christ and new groups being formed, in a section where the Gospel had not previously taken hold. It also proved a great stimulus to the whole church in that region.

In another circuit some of the Christians thought the tithe was not enough to show their gratitude to God for what He had given them, so they decided to sell their rice and buy millet to eat so that they might have more to give to the Lord's work.

In some parts, the larger churches are each ambitious to support its own helper. They are given permission to do so, as a rule, only after they are able and willing to contribute a tenth of their own helper's salary to aid the work of the weaker groups.

The work in charge of the three Korean pastors has kept pace with the rest. Each pastor has proved himself a worthy accession to the ministerial force in Korea. Of the total number of baptisms reported, 208 were by these men.

Throughout Pyeng Yang station's territory the Korean Christians have worked faithfully; and as a result of their zeal and consecrated wisdom we have a strong, active, growing church. The church statistical table gives a bird's-eye view of the whole work on the city and country.

THE KOREA MISSION FIELD.

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Rev. W. G. Cram, Editor-in-chief.

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EDITORIAL.

The Fourth Annual Session of the General Council of Protestant Evangelical Missions in Korea was held in Seoul from September the third to the fifth. Our space for the present month does not permit us to give in detail the actions of the General Council but we hope to present in our next issue some of the more important matters which were considered. The Spirit of the Council was the best we have ever witnessed. Every member seemed to have heeded the exhortation, we gave in our columns recently to come to the session of the Council from the closet of prayer. Revs. W. D. Reynolds, D.D. was elected Chairman, D.A. Bunker, Vice-Chairman, C. T. Collyer, Statistician, A. A. Pieters, Treasurer, and W. G. Cram, Secretary. The report of the Publications Committee showed that the Korea Field has been a financial success during the past year. For the ensuing year this Committee recommended that an Editor-in-Chief be elected with four assistant editors. This recommendation was adopted and W. G. Cram of Songdo was made Editor-in-Chief with G. Engel, of Fusan, G. S. McCune of Pyeng Yang, E. M. Cable of Kong Ju and J. S. Nisbet of Chun Ju as assistants. We propose to give to our readers during the coming year statements of the progress of the Kingdom in Korea. We wish it were in our power to give a larger paper with more detailed statements of the work of each mission, but financial inability and the pressure of other work compels us to forbear. Knowing the ability and genuine earnestness of the brethren who have been appointed to assist during the coming year as editors, I can promise that their part of the work will be faithfully performed.

The Annual meeting of the Southern Methodist Mission was held in Songdo beginning September 16th, and continuing until the 20th. Bishop Seth Ward of Houston, Texas, presided. There were very few changes in the appointments for work. Instead of one district as heretofore the territory was divided into three Districts, the Seoul-Songdo District, Wonsan District, and Chon Chun District. The Superintendents appointed over these districts in the order named, are Rev. W. G. Cram, R. A. Hardie and J. R. Moose. During the past year the membership increased nearly 100 per cent. The mission is to be reinforced immediately by the coming of new workers; Rev. F. K. Gamble will be stationed in Songdo and Rev. W. E. Thomas will go to Chon Chun. Miss Cooper and Miss Johnston come to reinforce the Women's Board workers.

EXTRACTS FROM THE REPORT OF THE KOREA MISSION OF THE NORTHERN PRESBYTERIAN CHURCH. (Continued.)

KANG KAI MISSION.

One night, three hundred li north of Kang Kai, as the helper was preaching, the inn keeper mentioned having known a Korean named Lee, a colporteur sent by Mr. John Ross of Mukden, between 1880 and 1885, to scatter his Korean translation of the Bible. He laughed as he told how the colporteur threw great numbers of the Bibles into the Yalu river, or burned them in great piles, returning to Mukden for supplies and salary. Then the helper turned and asked him if he had not also known what Mr. Ross told the men who went complaining of the colportuers dishonesty; that "Who ever then drinks the

waters of the Yalu or lives in the houses on which fall the ashes of burning Bible will believe in Christ?" Then the helper told how there were six hundred Christians in Kang Kai, one hundred in Tang Kang, three hundred in Cho San, and so on down the Yalu to Weju county to where there are forty churches and eight hundred Christians in Weju city alone; then of what he had seen in Pyeng Yang and even in the distant city of Seoul. Thus he showed him how Mr. Ross's words spoken possibly before even Dr. Allen reached Korea were coming true, and he urged the inn keeper to believe.

How trustworthy the details of this story are no attempt has been made to ascertain. But it certainly points out one of the early influences that helped break the soil for the harvest now being gathered in the far north and along the Yalu.

One night last winter at the Cho San class, where two hundred and eighty Christians were gathered, Leader Tyung of the Ean church was urging us not to be afraid to cast all aside for Christ; and he told the following story—About 20 years ago a Korean merchant away up the Yalu sent a boat load of beans down to Weju to market. The rainy season was on and unheard of floods had covered all the lowlands. The boatman could not find the proposed landing and drifted helplessly down among the islands. Men and women clinging to trees and roofs climbed on the boat as it drifted by, till it began to sink. Then the head boatman, with a brave and true heart, ordered all on board to cast beans overboard. As the boat grew lighter other helpless people were taken in, till the boat was filled with those whose lives were being saved. Then all together they worked the oars and landed in safety a little below Antung on the China side.

A few weeks later as the boatmen with great fear told their master how his cargo and wealth were lost the good man wept as he thanked the men for doing such noble service for him. And as leader Tyung told the story a double interest fixed the hearts of all who heard, for all knew of that terrible year of the flood when so many thousands lost their lives, and right there before him sat men who had lost homes and all in its waters and had gone up the Yalu to make a new start.

A great migration took place that year and to-day as one goes along the upper Yalu he is surprised to find how many of the best families were once wealthy farmers in the Weju bottom. All their relatives are still in Weju or Nyong Chyun and it is a great occasion for them when perhaps on a lumber raft they can slip down the river and visit their old homes. But the most remarkable fact is that several of the strongest groups of Christians up the Yalu were started by men who while visiting their old homes in Weju heard the Gospel and returned to preach it to the salvation of their old river friends.

One day some fourteen years ago Dr. Moffett walked in through the South gate of Weju City and stopped in front of one of the shops to buy a pair of bright colored Korean baby shoes. A crowd gathered about him, and he gave some Christian pamphlets to them and told them to believe. One of the men standing there was named Chay and he lived in Potul Kol, two hundred li north of Kang Kai. He took his pamphlets home, read them and laid them in a box, where they staid for eleven years.

Three or four years ago Dr. Moffett and Mr. Lee sent a Christian named Tang up the Yalu river to get lumber for building in Pyeng Yang, and this man Tang put up at an inn at the mouth of the Potul Kol valley. One day the man Chay went down the valley on business and stopped at the inn, and Tang began preaching to him. Chay told how he had about eleven years before seen a man in Weju called Ma Moksä and had brought home some books and put them away. Then to his surprise Tang told how it was Ma Moksä who had sent him for lumber.

The result was that Chay decided to believe and went back up the valley, got out his books and began preaching. For three years now his group has grown rapidly in one of the deepest, darkest mountain valleys in the North.

Christmas eve, 1907, ten strong men came down the valley and met the missionary on the banks of the valley, put his sleighs in charge of the inn keeper, for not even a pack pony could go up any farther, and, with the loads on their backs, started up the valley. Snow was three feet deep on all sides, in some places standing up on stumps like soldiers, some columns bowing this way some that. Twenty li up Christmas eve was spent at a Christian home, and the next morning twenty li further up about sixty Christians gathered to spend a happy Christmas day. A recent letter tells how they are building a new church and that more are believing.

All along the Yalu there are valleys just like the Potul Kol valley, and one wonders if there are not as many people hidden away in each valley, and if some day they may not all know what Christmas is and be building churches.

About the year 1899 a group of young men in Kang Kai began calling themselves Christians, but lived in sin. With the rising of the Boxer troubles in Manchuria fleeing Koreans reached Kang Kai and told of the massacres. At Suppodong the refugees started a church now enrolling some eighty believers. But in Kang Kai the story of the Boxers ended the pretence of the band of young men to be Christians.

In the mean time Kim Kwan Gun, a colporter, went up to sell Bibles. Reaching Kang Kai some time during the year 1900 he could find no trace of the group. But a young boy 15 years old followed him to his inn and asked him about the Gospel. So interested did the colporter become in the boy that he sat there in the inn for nearly a week doing little else than teaching him. The boy's name was Lee Hak Myun. He brought all his money and bought a Bible and tracts and decided to believe.

It was about this time that Syen Chyun Station was being opened, and in Dec. 1901 Mr. Geo. Leek, who died at the Amercian mines on his way home, made his trip to Kang Kai. In his diary, kept on that trip, under date of Dec. 7th, he wrote. "Spent the day in gathering facts in the history of the Kingdom in the Kol. The first believer is a young man 17 years old and is very active." The five whom Mr. Leek examined and admitted to the catechumenate that day were led by this boy to believe.

The next year Mr. Whittemore visited Kang Kai and admitted 13 more Catechumens, but baptized only one, this boy, the first baptized man in Kang Kai, and made him deacon. Mr. Ross took the work during 1903 and 1904 and raised the young man to the office of leader.

When Mr. Ross. made his last trip to Kang Kai, in Dec. 1904, he found about 150 Christians, and Lee was still the life and power of the church. But the groups were starting up in other places and the Kang Kai church was in great need of an older leader, so a man named Cha, a very strong man from Weju, was made helper and sent to live in Kang Kai. Then began the struggle for leadership. Young Lee was ambitious, with all his good traits, and jealous of his position, but with tact and great labour helper Cha proved that he was worthy of his charge.

The brilliant mind of the young man was out-weighted by the like strong mind and greater grace and experience of the older man. The struggle continued, the church loving and clinging to the young man but honoring and respecting the authority of the older man backed by the missionary. But suddenly the growth of the church became rapid giving so much work for all to do that the struggle did not become acute.

In Dec. 1906 the work north of Kang Kai had become so large that it was necessary to choose a new helper;—Lee was chosen. This took him away from home much of the year, and the older man, Cha, by great diligence got full control of the church.

In Jan. 1908 the people of Lee's circuit came almost demanding that their helper come to live among them instead of living at Kang Kai. The matter was put before him, late one night as he lay sick, and then all the old struggle for supremacy came up before him again. At last the end had come; must he give all up after so many years? But there was the call for his services, and the older man had just been ordained elder over the church he loved. Then, like the man he had proved himself from the beginning, he gave up the struggle generously and agreed to move clear away and let the older man have full sway. What the future may bring forth is hard to tell; but if he keeps on, a wonderful preacher, finishes his theological course and gets his deserts he will possibly be called sooner or later to be pastor over the flock he has loved from the beginning.

The action of the Board and Mission, appropriating gold \$6000 for homes, and definitely assigning Mr. and Mrs. Blair and Dr. and Mrs. Mills to go with one other family and open Kang Kai Station, ends a long period of waiting. The Koreans have been more determined in their pleading for us to come, this year, than ever before. The growth of the church, the need of more immediate guidance and discipline, have all made it imperative that something be done. We have prayed that God's will be made clear by sending or withholding money and men. Both are here, and we are ready to go, trusting that the Mission and He who sends us will stand by us in our needs.

Land has already been purchased through the gifts of Mrs. Gamble, and other California ladies, for the main part of the compound in the most attractive site in the whole city. A gift of \$5000 gold from Mr. J. S. Kennedy of New York for a hospital is reported. The Yalu River boat money given by the Tenth Presbyterian Church of Philadelphia is here, but the boat can not be gotten this year. We plan to buy materials for building this Fall, and begin the houses next Spring. It will be quite possible for two families to spend next Spring in the large rest house, while supervising the building.

TABLE OF STATISTICS for the Year Ending June 30, 1908.

KOREA MISSION
OF THE
PRESBYTERIAN CHURCH IN U. S. A.

Church Statistics.

Name of Station.	Missionaries.										Church Statistics.				
	When Established.	Ordained.	Unordained (not Physicians.)	Physicians (Men.)	Single Women.	Physicians (Women.)	Wives.	Total Missionaries.	Out-Stations Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Communicants Added During Year.	Children Baptized on Roll.	Adherents.
Seoul	1884	7	0	2	2	4	9	23	117	3	111	1787	508	245	5820
Chong Ju	1908	2	0	1	5	0	2	5	54	1	38	176	49	10	1500
Taiaku	1899	5	0	1	13	0	6	13	105	2	105	807	343	6	7871
Chai Ryung	1896	3	0	1	8	0	4	8	140	6	140	2974	612	273	12893
Pyeng Yang	1895	7	1	1	3	1	8	20	201	19	201	7642	2206	921	22298
Fusan	1891	2	0	1	6	0	3	6	73	1	73	860	317	163	3370
Kang Kei	1901	1	0	0	1	0	1	2	20	1	21	437	101	23	2096
Syen Chun	1901	3	0	1	10	0	4	10	99	9	108	4971	1287	437	17996
Totals for 1908		30	1	8	87	4	37	87	869	42	797	19654	5423	2078	73844
Totals for 1907		30	0	8	79	4	33	79	767	29	619	15153	3421	1009	54987

Educational Statistics.

Churches and Chapels.

Native Contributions. U. S. Gold.

Name of Station.	PUPILS.				PUPILS.				Native Contributions. U. S. Gold.			
	Boys.	Girls.	Other Schools.	Total number under Instruction.	Boys.	Girls.	Schools Entirely Self-Supporting.	Churches and Chapels.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.
Seoul	140	65	33	993	587	205	33	76	1651.91	2216.92	3707.26	7905.86
Chong Ju	52	0	6	60	60	0	5	23	110.65	134.28	109.48	434.65
Taiaku	1	0	67	939	698	144	65	134	997.50	861.24	1578.78	3647.33
Chai Ryung	1700	323	83	2023	1700	323	83	95	2909.82	3706.76	2297.27	9157.12
Pyeng Yang	100	100	110	4253	3021	790	111	168	6042.50	7601.00	3160.00	17622.62
Fusan	16	0	10	272	167	89	10	65	436.54	293.57	840.35	112.16
Kang Kei	191	0	15	280	191	71	15	10	490.18	491.87	328.93	378.45
Syen Chun	2891	543	133	3444	2891	543	132	94	3654.09	9877.80	6012.84	1338.23
Totals for 1908	503	165	457	12264	9315	2165	454	665	16293.19	25183.41	18034.91	61730.99
Totals for 1907	603	146	344	7574	5649	1093	334	523	16376.43	13458.71	15421.65	40088.48

THE GENERAL COUNCIL. (AN APPRECIATION.)

The memorable days of the Council for 1908 are over but how long their golden gleams will brighten our sky is hard to tell. We feel that for each of us they must be the beginning of a season of greater usefulness and purer love, attempting great things for God and expecting great things from God.

These have been times of refreshing. There was no light or fire or noise but just a prevailing atmosphere, it is hard to define, but every breath we took seemed laden with an exuberance—a richness—the oxygen of the soul. We were able to leave behind the toil and the sweat of the valley and climb the hill, walking through the woodland slopes, drinking in the sweet air laden with goodness, as if a morning rain had distilled all the scents of the flowers and herbs and leaves and mosses into one Divine fragrance. So to speak we left for a time the smoke and grind of the city and now reached the white cliffs that fringed the sea—and there we sat looking out on the great ocean before us, the expanse of God's Eternal Love, while we dreamed that the little ships that sailed in the wind were our lives laden with heavenly merchandise for needy souls. We were travellers tired and languid, with the dust of our journey still upon us, but we had met at the Holy Inn, where the bubbling spring bursts out from the heart of the rock, giving freely of its blessed virtue to every lip that opened to drink.

Here were the Israel of God gathered in the Zion of their day. Every man came up to the Capital, some from great centres of revival fame, others from less known tracts, where the land is only just tilled, but each one full of the love and hope of his work and yet sorely feeling the need of that fellowship of the Brethren that provides recuperation and inspiration to those who know the Lord.

What a fine picture they presented these hundred or so: "A noble army men and boys the matron and the maid." On some heads the snow was falling fast, as if they had grown up, like mountain peaks, so near Heaven, that the silver crown of glory already had begun to glisten on their brows. These were the patriarchs among us, men and women of the pioneer days. Their words were always listened to with venerable respect and accepted as full weight. They seemed to stand beside us pointing us on to the road ahead which lay untrodden by any foot, save that which was pierced, but which led to great fields awaiting the sickle and the song. Their perpetual geniality and kindliness sweetened all the gatherings with an atmosphere of happiness while their holy reverence thrilled us with a deep sense of the Great Presence which ever lives with the true and the brave.

With us too were toilers, not old men some of them, but just in the prime of life. Yet the crows feet trimmed their eyes, their faces were wrinkled and worn, and the creases on the forehead shaded by the grey hairs which fell from the once black mass above all indicated, care, responsibility, agony perhaps in their great work for God. Aye, there is much in a Missionary's experience which is never told on the platforms of the home assemblies, but which is as real and vital a part of his life as the glowing accounts which stir and thrill. The burden of these men's hearts is a life-long strain, and it is no wonder that Life Insurance directors will not accept 'missionary lives' at the nominal premium; they evidently have a sympathy with, or a knowledge of his wear and tear existence. But the value of the speeches we listened to from such as these stirred us to the depths and made some of us feel we would give anything to be able to fill like honourable positions. They were true helmsmen—ready to steer the topic under discussion into the most useful channels, and to lend sound advice and counsel as well as cheer, and encourage those who were climbing the hill behind them.

But it is of the young bloods we must speak next for truly they were the fire of the conference. The morning sun is so dignified and royal in its rising thus it was with these men they illuminated our sky with their rhetoric and their flashing thoughts dispelled our gloom and brought cheer and hope into our vision. Here were the corner stones of the future Korean Church, men and women whose names will be engraven in golden letters in the history of this great new Church in the years to come. Some of them had not long left the college desk and field, and while some were full of a theology which had an unsurpassable pedigree, the orthodox Presbyterian, others were brimming over with the fervour of Methodist Evangelism, a zeal as Apostolic as Augustine's, and to look upon these great qualities of soul mingling and intermingling was like watching two crystal streams issuing from the sides of the same mountain and meeting in the valley below, welding themselves into one ever increasing river of life and strength and service, becoming the very Highway of our God.

Nothing was finer than this blessed blending of the two denominations in the vital problems of Church Doctrine, Polity, Organisation and Business Cooperation. There was no jarring, no harshness, no self-ism, but the twin spirit seemed to be grafted together to become a fructifying power for the life of the Korean Church.

This young life speaks great things for the future of Christianity in Korea. It is determined that Mission work shall not be an obsolete organisation, but a businesslike endeavour managed and controlled on economic lines, as orthodox in its teachings as Knox and as enthusiastic in its message as Wesley. They looked a fine band those younger men and women none of whom had been rewarded their first furlough, but all of whom had been thorough and true every day of their life in Korea.

But let us not forget the doctors—God bless them! There were twenty of them every one a M.D. as one youngster translated it—"Merited Doctors." Aye these have all merited the honour by long years of service or by devoted consecration and sacrifice for the sake of Korea and the Kingdom of the Lord. If any shall receive the 'Crown' at the 'Great Day' surely it will be our Medical Missionaries. We heard them speak and it was a striking testimony to their power and worth that whenever the floor was given to a doctor there was a special interest observed that betokened a deep respect which we all felt for the value of his message. Every head turned this or that way to catch the thrill, the honesty, the sensibility of the statements, and one could invariably tell when a doctor spoke by the soundness of the logic and the clearness of the thought and the sharp elucidation of the details. It seemed as if he were at the operating table and the subject under discussion was the patient, and so away he went with all the practical skill of his clear brain until he presented us with the patient healed and well; the subject outlined and defined and the problem solved—settled.

These are men and women we can never spare from our ranks they are our colour sergeants and though their work is heavy they never fail.

Then oh! how the singing helped, lifted and cheered us. It was none of the sanctimonious lip-dragging sort, but the bright crisp ringing Praise, which carried the heart higher in gratitude and deeper in devotion. The Bass of the great throats mingling with the other harmony was enough to make one sing, even if he had no gift in that direction. No one could create discord in the praise of such a hymn as "The Church's one foundation is Jesus Christ her Lord" sung to the tune of "Aurelia" rising from a hundred hearts and thrilling the entire assembly with a longing to see—"The vision glorious—when the great Church victorious shall be the Church at rest." Such music of hearts united will send its echoes through the days before us.

The Missionary's life is somewhat like a gilded frame perhaps—there is much admiration abroad for such a calling, but we realise it encloses a canvas on which is portrayed, cloud as well as sunshine effect—the valley as well as the the hill—the rough sea as well as the gentle winding brook. There is the hardness which the good soldier has to endure as well as the shining armour he is privileged to wear. But days such as these seem to make the sun gild the clouds, the valleys to clothe themselves with the strength of the hills and the very tempests to reflect the rainbow of God's promise in the crest of each wave. We thank God for such experiences as these of the past week, they do us more good than we can presently count.

There has been also the intermingling of hearts and homes. We all know each other now and carry away indelible impressions of affection and regard, and oftentimes at the Mercy Seat one and another face will appear and their needs will be specially remembered and whispered in the ear of God. It has been a great joy to eat and drink out of the same loving cup and from the one board with these honoured men and women, and with joy to look forward to another season of fellowship next year. And when that day comes the extra knives and forks and plates will be laid with holy pride, and of our best and choicest they shall have a share, for in our hearts they have planted the flower of affection which shall have eternal bloom.

Brethren as we look forward to our prospect would we change our vacation and calling if he could? Never!! It is unthinkable. God has honoured us in a great and glorious measure. We appreciate and rejoice in the privileges that are ours. If only others knew of the richness of our experience, of our joys, of the inestimable blessedness of such labours as ours, there would be no more need for special appeals to Churches and Colleges, but our Societies would be flooded with offers from those whom God had prepared and called. God help us that this year may be the beginning of an epoch of greater spiritual power and revelation in our own lives and among those whom we shepherd. In the words of our brother and friend Dr. Gale we will give ourselves to the analysis of each day, that the whole ground of our year shall be well tilled, sown, and watered that when we meet, if God spare us, in September, 1909, the gleam of the ripened grain will be on our faces and the song of the Harvest Home in our hearts as we tell of "All the Lord hath done for us."

F. G. V.

